

Kings, (like Those of *Judah*) had corrupted Themselves; wallow'd in All manner of Licentiousness; shed innocent Blood, and committed Sacrilege and Injustice, with an insatiable Thirst; And, That Our Domestick Captivity was compleated, and Good *JOSIAH* remov'd by an Untimely Death, because the *Sins* and *Provocations* of *MANASSEH* were not done away, (2 *Kings* xxiii. 26.) I should have no sufficient Ground, no Positive Authority for such an Assertion.

The Truest and most Obvious Cause of the Civil War, and of All the dreadful Consequences of it; were the Publick, crying Sins of the Nation. All Orders and Degrees of Men, amongst Us, from the Highest to the Lowest, had All Sinn'd; and, that, grievously. A strange, daring Spirit of Atheism and Infidelity; was gone out amongst the People; and had got possession of Some of the Heads of the Tribes. Their Religion was Pure and Primitive; but their Lives, Impure and Un-reform'd. God had bestow'd many Signal, National Blessings, upon Them; but They neglected, or forgot to make thankful Returns and dutiful Acknowledgements for the Receipt of them. These and such-like Provocations, were the Visible, flagrant Causes of all those Miseries and Calamities, that

that afterwards, beset the Whole Three Kingdoms.

How many, and how great their Miseries were ; it is impossible for me to Relate. Those who underwent the heavy Load of them, can give the truest Estimate of Their Weight. They were the Miseries of a Violent, Bloody, Unnatural REBELLION; and that is as lively a Description of them, in short, as can be given. A Fire out of the Brambles, devour'd the Cedars of *Lebanon*. (*Jud. ix. 15.*) Servants rose up against their Masters ; Inferiours against Superiours; Soldiers insulted the Civil Magistrate ; Subjects, their Prince. A Generous Nobility; an Orthodox Clergy; a Valiant Gentry ; an Obedient Commonalty, (So many of Them, as had the Conscience and Courage to be true to God and Their King) All Ruin'd and Undone in their Persons, Families and Estates ; by the prevailing Power of an Insolent and Merciless Enemy.

As the *Athenian* Orator (a) said
(a) Demosth. to his Weeping Client; Methinks, I feel their Case. I perceive and am sensible, How those Brave and Loyal Men, were seiz'd, Confin'd, Imprison'd, Banish'd, Slain in Battle, Murther'd and Executed in cold Blood: And (as long as they were Guilty of having any thing

thing to lose) put under Forfeitures, Sequestrations, Decimations, Those *Saws and Harrows of Iron*; which were prepar'd and Sharpen'd for Them, by as Cruel and Unrelenting a Sort of Men (to give them the mildest Terms, that can be proper) That ever any Age, any Country did produce. But I forbear!

A Noble and Learned Person, has obliged the Publick, with a perfect History, of this direful Period of Our Civil Wars: Writ with great Sublimity of Style, and Superiority of Judgment. A History! Which will remain an Eternal Monument of Honour, to the Author of it: And the best Antidote, that this Nation can have, against a Relapse, into the like dismal Confusions, for the Time to come.

III. I am now, arriv'd at the most grateful Part of my Performance: That is, To offer some Rules and Exhortations; How We, who are happily and wonderfully Delivered from All the Miseries of Rebellion and Usurpation; ought to Receive and Entertain, so great a Deliverance. And,

i. Our First and Principal Duty is, To be Thankful to God, (as, for All His Mercies to Us, so) in a Particular manner, for the Signal, Season-

Seasonable, Miraculous Mercy, which, We now Comemorate.

The *Crafty* are taken in their Own Wylinefs: The Councils of the *Ungodly*, are come to an End: The *Snare* is broken, and We are delivered. Those Two Ancient Forms of Government, in Church and State (Monarchy and Episcopacy) which had continued in these Nations, thro' all Ages; Under the Influence of Which, Our Predecessors had enjoy'd, all Temporal and Spiritual Happiness; and, Which had been (as You have heard) pull'd down and destroy'd by Nefarious and bloody Hands; This bright, Blessed Day has seen, All raised again Out of their Ruins; and Restor'd to as great Symmetry and Perfection, as ever.

To the Re-establishment of these Fundamental Parts of Our Constitution; all the Blessings and Benefits, which We, at present, enjoy; are, entirely, to be ascribed. The Victorious Reign of Our Gracious Sovereign; The Flourishing State of Our Holy Religion; The Freedom and Authority of Parliament; The ready and impartial Administration of Justice; And, give me leave to add, the Happy UNION and Consolidation of Two Great and Powerful Kingdoms, All bear Date from this Triumphant and Amazing Period.

As

As, We (then) value these Blessings, let Us be thankful to the Gracious Author and Giver of them. With *the peculiar People of God*, (during Their Captivity) *We have Sown in Tears*; and gone on *Our way Weeping*: Now, We, like Them, *Reap in Joy*, and *Bring Our Sheaves*, a plentiful Increase of Happiness, *with Us*. Let the Joy and Exultation of the Harvest, make Us forget the Toyl and Labour of the Seed-Time: And, seeing We are so abundantly Rewarded for All Our Sufferings; Let Us keep the Festival, according to the Pious Intention of the Law; And, with Hearts full of Religious Duty and Gratitude, Offer to God the Spotless Sacrifice of Praise and Thanksgiving. This is the First and Principal Obligation, that We are under.

II. The Next Duty, which the Solemnity Suggests is, That, having offer'd up Our Praises and Thanksgivings to God, for His Deliverance of Us, from *Our Captivity*; We should forget All the Injuries and Oppressions, which We then Suffer'd; And, likewise freely and heartily Forgive and Pardon All Those, who were any way, the Authors or Causers of them. This Advice may concern Every One, on what Side, or in what Interest soever, they may have been engaged; in as much as, during the Heat and Hurry of a National Disorder, 'tis impossible, but that great Violence and Injustice should be perpetrated, on All Hands.

And, to make such a Christian Accommodation more Easy and Effectual; It may be consider'd

(what the Royal Martyr frequently allows to be true) That Many Good and well-meaning Persons, (who had a Zeal for True Religion; a Regard to the Regal Authority; a Concern for the Liberty of the Subject; and, Who did not *Offend of Malicious Wickedness*) were surpriz'd, and drawn in, to the Rebellion, contrary to their own Intentions; by the cunning Artifice, and Specious Pretences of Wicked and Designing Men. These, when They were engag'd and drawn in, Acted, as little, as possibly they could; Prevented and hindred (as much as in them lay) Matters from running to Extremities: And, when they had Opportunity, and the Distracted Councils of Those in Power gave way to it, they were very Instrumental in bringing about, the National Blessing, which We, now, Thankfully Commemorate.

And, why should the Wounds of the Late *Civil War*, be more incurable; and the Prejudices, then conceived, more permanent and indeleble, than Those in former Ages, upon the like Occasions?

The *Barons Wars* (as All know) were very Long, and very Bloody: And, All the Nobles and Cheiftains of the Kingdom, were Interested and Engag'd, on One Side or Other. Yet, All those immoderate Bleedings are now perfectly stanch'd; and None of Those Illustrious Families, which may remain, are willing to Remember, on what Side their Predecessors fought.

During

During Those cruel and dismal Contests, betwixt the Two Royal Houses; the whole Land, in a manner, was besmear'd with the Goar of it's Inhabitants; and, the nearest Relations sheath'd their Swords in the Bowels of One another; and yet, at this Day, no One knows, (unless inform'd by the Histories) Who wore, for their Cognizance, the *White*; Who, the *Red Rose*; Who, was of the *Lancastrian*, Who of the *York* Interest.

And, as All Those Disputes and Differences are now gone to sleep; And, the several Parties concern'd in Them, are perfectly as *One*, among Themselves: So, if We would but generously reach out Our Thoughts, and Anticipate a few Years, We might settle and establish That Amnesty and Reconciliation, now, at this present, which an Age or Two will most certainly effect, whether We will or no. But,

III. *Thirdly*, and *Lastly*; To compleat and finish the Religious Design of this Festival; Every One ought, in their several Stations and Conditions, to form in Themselves a firm Purpose and Resolution of Amendment of Life, and constant Obedience to the Laws and Rules of the Gospel.

'Twas (as has been offer'd) The Crying Sins of the Nations, that brought down God's heavy Judgments upon it. Our Predecessors became very Miserable; because They had been very Wicked; And, as the Prophet says of the *Jews*, (*Isaiah v. 13.*) *went into Captivity, because They had no Knowledge; No right Understanding in the Ways of God.* Let

Us, then, Repent Us seriously of All Our Sins ; Stedfastly Purpose to lead a New Life ; and, immediately drive out of Our Hearts and Conversations, All Principles and Opinions, that are any way *contrary to Sound Doctrine.*

This is the way to engage God's Holy Providence, not only for Our own Particular Protection and Defence ; But, also, for the Prosperity and Security of the Whole Common-Wealth. If We Fear and Obey God ; and, place Our Trust and Confidence in Him Alone ; He will watch over Us for Our Good ; and make All Things concur and co-operate to Our Advantage. He will Direct Our Councils ; Prosper Our Expeditions ; Strengthen Our Alliances ; Subdue Our Enemies ; And, in His Own good Time, Give Us *The Blessing of Peace.*

At the Beginning of Our Civil Wars, when the Sparks of Sedition first flew abroad, there was (as I partly observ'd before) a prodigious Over-flowing of Ungodliness ; and the most terrible Depavation, both of the Minds and Manners of Men, as was ever known, in the Christian World. Strange and Damnable Opinions in Religion, which had been Confuted, Censur'd and bury'd in long Oblivion ; were Reviv'd and brought back again, as it were in Triumph, from the Infernal Pit. And, to Degrade and Lessen, as much as possible, the Dignity and Superiority of Humane Nature, the meanest and most unlearned *System* of Philosophy, (I mean

(I mean the *Epicurean*) was most cultivated and improv'd. And, All this, purposely, contriv'd and carry'd on by the *Demagogues* and Heads of the Faction; thereby, to enlarge Their Foundations, by taking in such Enthusiastical and Vicious Persons into their Interests, as would certainly be ready upon all occasions, to Join with Them, in pulling down and destroying All Civil and Sacred Authority whatever, which might think it self obliged to Restrain and Punish, Licentious Practices and Heretical Positions.

And, it must be own'd, That *Those Children of This World*, were *Wise in their Generation*. For, when Men are once arriv'd to that degree of Impiety, as to dare' to affront the Eternal Majesty of the Great God of Heaven; they will easily be induc'd to Despise, Revile and Rebel against His Vicegerent upon Earth. And, as soon as the Tyes and Ligaments of a strict and Conscientious Dependence upon, and Subordination to Superiours, are once broke and dissolv'd; 'tis no hard matter to set up any New Scheme of Government; and to gain a ready Submission and Compliance to it.

This *was* the Condition of the Nation, when the frightful Scenes of the *Great Rebellion*, begun to be unfolded: And *is* it not some-what the Same, at this very Day? Do not Good and Holy Men complain That Heresie and Error, Profaneness and Immorality, are come to a great height, and Scatter their Poison and Infection almost every where?

where? And, (notwithstanding all the Care that the Ministers of God's Word and the Civil Magistrates can or do take) do not many dye and perish by the Contagion, to the eternal Ruin of their Immortal Part?

God knows! there is too great Reason for such, sad Complaints and Representations, as These are. But, may it not be hop'd, that Things are not yet gone to such fatal Extremities, as to be beyond all possibility of Redress? Amongst the Members of Our Communion, There never appear'd a warmer Zeal and a more hearty Concern for the Doctrine and Discipline of the Church. The Body of the Nation is sensible of the Miseries of a Rebellion; and (where free from Restraint and undue Pressure) disowns and abominates all Wicked *Jesuitical* Positions, which produc'd those Miseries in the Last Age, and would in their natural and necessary Consequences, produce the like in This. For the Improvement of Regular and Primitive Piety, vast Numbers of Books are dispersed and given abroad; and with that Care and Generosity, as that almost, every Hand has receiv'd One. Persons of highest Rank and noblest Endowments, do not think it below their Character to Support and Encourage Societies and Assemblies of Men, for the Suppression of Vice, Promotion of Christian Knowledge, and Propagation of the Faith in Remote Parts.

And,

And, as no Divine Grace shines in the Firmament of *Christ's Church*, with greater Lustre than **CHARITY**, the very Bond of Peace, and of all Virtue; I may affirm, That no People upon the Face of God's Earth, have given greater and more Heroick Instances of It, than the *British Nation* has done. To look no farther back, than the First of those glad Festivals We now celebrate. Since the Happy Restoration, by the sacred Warmth of Publick and Private Charities, more Hospitals have been built, more Churches erected, more Colleges enlarg'd, more Ecclesiastical Revenues augmented, and All, with a sort of Pomp and Grandeur of Piety, than ever was known in any One Age; no not, even when Good Works were thought Meritorious.

And, at this very present, when we labour under the Pressure of a Long and Expensive War, the vigorous Spirit of Charity does not abate in any Order or Degree of Men. Our most Gracious Sovereign has shewn a glorious Example by Her Bounty and Liberality to the poor Clergy. And (not to mention what is now piously and seasonably intended by the Legislature, for the Honour and Advantage of Religion, in and about this Great and Populous City) what a wonderful Display of Christian Munificence appears in Those Schools and Nurseries of *Charity*, wherein great Numbers, many Regular Troops of poor, helpless, fatherless Children are All Fed and Clothed, and Educated by the
Large,

Large, Constant, Voluntary Contributions of Religious and well dispos'd Persons?

These Instances, and many more which might be given, make it evident that there is a Sense of God and Goodness yet alive in the Nation; and that those wicked and pernicious Opinions, *These Fiery Darts of the Devil*, which have been thrown in amongst Us, have not done such fatal Execution, as may be apprehended. There are still within the Bosom of Our Church, many and many Thousands, (Myriads) of Holy and Devout Persons, who heartily Believe All the Articles of the Christian Faith; Conform Dutifully and Conscientiously to the Establish'd Worship; with pure and ardent Zeal Attend constantly upon the Throne of God's Mercy, and Offer there the spotless Sacrifice of Prayer, for the Happiness and Prosperity of this Church and Nation. These, and such as These keep the Festival in a manner acceptable to God; They suppress Impiety, and confute Error by the most Visible and popular Arguments; By that Power and Prevalency They have with God, We obtain Success to Our Councils, Victory to Our Arms, and a firm and lasting Establishment to All Our Sacred and Civil Liberties: And, I pray God of His Infinite Mercy and Compassion to These Kingdoms, preserve their Persons, grant their Petitions, and increase their Numbers continually.

Now to God the Father, &c.

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S E R M O N

PREACH'D AT

Christ-Church in Dublin,

Before Their Excellencies the

Lords Justices:

O N

Tuesday the 29th of May, 1711.

Being the

Anniversary of the *Happy Restoration.*

By **JOSEPH TRAPP, M. A.**

Fellow of *Wadham-College* in the University of *Oxford*,
and Chaplain to the Right Honourable Sir *Constantine*
Phipps, Lord High Chancellor, and one of the Lords
Justices of the Kingdom of *Ireland*.

Publish'd by their Excellencies Special Command.

L O N D O N:

Printed for H. CLEMENTS, at the *Half Moon*,
in *St. Paul's Church-Yard*. 1711.

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ISAIAH I. 26.

*And I will restore thy Judges as at the first,
and thy Counsellors as at the beginning;
afterwards thou shalt be call'd the City of
Righteousness, the Faithful City.*

THE Folly and Ingratitude of Men appear in no Instance more than in this; That they are apt to be regardless of the ordinary Blessings they enjoy, and to be affected with none but those which are New, and Surprizing. A wonderful Deliverance makes some Impression upon them; but they take no notice of being in such a Condition, as to need no Deliverance. Nay, they are influenc'd only for a time, even by those uncommon Occurrences; even those are soon slighted, and forgotten by them. Most Men seem to expect the same Proofs of God's Power and Goodness, as some do to prove the Truth of the Christian Religion; Both requiring a frequent Repetition of fresh Miracles. The Former to revive their Gratitude, as the Latter to begin their Faith.

Now tho' it be very unreasonable for Men to expect new extraordinary Favours, to refresh their Memories, and put them in mind of old ones; yet the Providence of God has been pleas'd to afford even that

Privilege to us of these Nations. Besides former Deliverances from the many imminent Dangers which threatened our Constitution; we have had at least One, since That which we this Day commemorate. But the present Occasion obliges me to inlarge chiefly upon That: and That indeed is so very signal and remarkable, that it is of it self more than sufficient to furnish Matter for any one Discourse.

In speaking upon this Subject, the Words which I have chosen seem very proper to be insisted upon: not only my Text, but this whole Chapter being applicable to our present Purpose. Which indeed is not to be wonder'd at; our Case so nearly resembling That of the Jews: Since, like Them, by the peculiar and signal Providence of God, we enjoy the purest Religion, and the best Establishment in the World, with respect both to Church, and State; and I wish I could not say that, like Them too, we are particularly remarkable for our Perverseness, and Rebellion, and for our ungrateful Abuse of such inestimable Privileges.

This whole Chapter therefore, I say, is almost as exactly adapted to our Circumstances, as if it were purposely calculated for them. Besides some other Passages which I shall have occasion to mention in the Progress of my Discourse, These which follow are a perfect Description of the State of those Kingdoms, especially in the Times of Those who overturn'd our Constitution, and made a Restoration so necessary a Blessing. The Prophet, or rather God by the Mouth of his Prophet, begins his Expostulation with his People

ple in these sublime, elegant, and pathetic Expressions, which no Human Eloquence can equal, or imitate. Hear O Heavens, and give ear O Earth; for the Lord hath spoken. I have nourish'd and brought up Children, and they have rebell'd against me. The Ox knoweth his Owner, and the Ass his Master's Crib; but Israel doth not know, my People doth not consider. Alas! sinful Nation, A People laden with Iniquity; a seed of evil Doers; Children that are Corrupters; they have forsaken the Lord, they have provok'd the Holy One of Israel to Anger, They are gone away backward. Why should ye be stricken any more? Ye will revolt more and more: The whole Head is Sick, and the whole Heart Faint. From the Sole of the Foot even unto the Head there is no Soundness in it; but Wounds, and Bruises, and putrifying Sores: They have not been clos'd, neither bound up, neither mollify'd with Ointment. Then to describe the Hypocrisy which in those Days Reign'd among the Inhabitants of these Nations, when a Repetition of solemn Fasts, and Thanksgivings, long Prayers, and much Preaching, was made a Cover for such gross Abominations, as Rebellion, and Murder; nothing certainly could be more proper, than such a Reprehension as this. To what purpose is the multitude of your Sacrifices unto me, saith the Lord? I am full of burnt Offerings of Rams, and the Fat of fatted Beasts; and I delight not in the Blood of Bullocks, or of Lambs, or of He Goats. When ye come to appear before me, who hath requir'd this at your Hands to tread my Courts? To tread them thus, in such a manner, with such profane Hearts, and hypocritical Intentions. Bring no more vain Oblations, Incense is an Abomination unto me: The New Moons and the

the Sabbaths, the Calling of Assemblies I cannot away with: It is Iniquity, even the Solemn Meeting. Your New Moons, and your appointed Feasts my Soul hateth: They are a Trouble unto me, I am weary to bear them. And when ye spread forth your Hands, I will hide mine Eyes from You, when ye make many Prayers I will not hear: Your Hands are full of Blood. But then after having promis'd Forgiveness, upon their Repentance and Reformation, He proceeds thus. And I will turn my Hand upon thee; and purely purge away thy Dross, and take away all thy Tin: And I will restore thy Judges as at the first, and thy Counsellors as at the Beginning; afterward Thou shalt be called the City of Righteousness, the faithful City.

From what is either express'd or imply'd in the Words of my Text, naturally arise these Three following Observations.

I. First, "That to a Nation which has a well temper'd Constitution of Government establish'd in it, nothing can be a greater Misery, or Affliction, than to have that Constitution overturn'd; and consequently, nothing can be a greater Blessing, than to have it restor'd, after it has been subverted."

This is the very Foundation of what is here promis'd and foretold; and all that is contain'd in the Text, turns upon this Supposition.

II. Secondly, "That to bring about such a Restoration, is, to the last degree, Difficult, and requires the immediate Interposition of God's Power, and Providence." I will restore thy Judges, — &c. God takes upon

upon Himself so great a Work, as to effect so extraordinary a Deliverance.

III. *Thirdly*, "That a Nation so signally deliver'd, is oblig'd, both in Interest and Gratitude, to be, for the future, entirely obedient to God's Commands; and especially to abstain from those *Principles*, and *Practices*, which before provok'd Him so severely to Punish them." *Afterward thou shalt be called the City of Righteousness, the faithful City.*

I do not lay down These, as Points of Divinity to be Stated, or Proved: They are sufficiently plain of Themselves. But then they naturally flow from the Words of the Text: And the Use I make of them, is, not to *prove* them, (that they are true, being *taken for granted*) but only to *illustrate, enforce, and apply* them to our own particular Circumstances. And this I am afraid, will appear, before I have done, to have been no less than *Necessary*. For tho' in this Polite Age, Men abound with Wit, and Knowledge; yet as 'tis observ'd, that Wit is commonly attended with a *bad Memory*, it appears in nothing more than in the present Instance. It is therefore extreamly requisite to *re-mind* them of many Things, in which they do not want to be *instructed*.

I The first Observable is this:

"That to a Nation which has a well temper'd Constitution of Government establish'd in it, nothing can be a greater Misery or Affliction, than to have that Constitution overturn'd; and consequently, Nothing can be a greater Blessing, than to have it restor'd, after it has been once subverted.

This,

This, one would think, should need no Proof. And yet, by the Maxims, and Behaviour of some among us, it seems to be as contestable a Point as any whatsoever. By their love of Change, by their restless and inquiet Temper, they seem to be of Opinion, that scarce any thing is more agreeable than that confus'd Variety, which arises from frequent Alterations in Government. But leaving Them to be rather Cham'd as Madmen, than Argu'd with as rational Creatures, I shall not go about to prove this Proposition, but shall only, as I said, illustrate and apply it.

Any *total Change* in the Constitution of a Government, even a Change from a *Bad* to a *Good* one, cannot but be extremely Difficult and Hazardous. As the whole Mass of Blood cannot, even to remove a Distemper, be on a sudden put into an Agitation, so as to be entirely alter'd, without endangering the Life of the Patient. But this holds much stronger, when the Change in Government is of a contrary Nature, from a *Good* to a *Bad* one, or to none at all. As it is perfect Madness in a Man to take Pains and Physick to make himself Sick, when he was before in a State of Health and Vigour.

To apply this therefore to the Case of the *Jews* in former Times, and of our selves in the present. The Constitution both in Church and State, under which that People liv'd, was undoubtedly excellent, because it was Divine; God Himself being their King for many Years; first giving them their Laws, and afterwards their Plan of Government. For that was allow'd to be a Privilege in those Days, though it may be none in

in the Opinion of some Men now, who will not recognize the *absolute* Dominion and Authority even of the God that made them. There was then no Notion of the *Horeb-Treaty*, nor of the *Original Contract* made there: That Discovery was reserv'd for the *Free-Thinkers* of the Times we live in.

Then for the Miseries which the *Jewish Nation* underwent, after the *Glory* was departed from *Israel*, and their excellent Constitution overthrown; No body that reads the Holy Scriptures can be ignorant of the *Historical Account*, and melancholy Description, which is given of them, in those Sacred Writings; particularly in the Mournings of the Prophets, and the inspir'd Complaints utter'd by them; especially by *Jeremiah* in that pathetical Book of his *Lamentations*. To instance only in the Beginning of it: What can be more moving than those bemoaning Expressions: *How doth the City sit solitary that was full of People? How is she become as a Widow? She that was great among the Nations, and Princess among the Provinces, how is she become tributary? She weepeth sore in the night, and her Tears are on her cheeks. Among all her Lovers she hath none to comfort her; all her Friends have dealt treacherously with her; They are become her Enemies. Judah is gone into Captivity. — The ways of Zion do mourn, because none come to the solemn Feasts; All her Gates are desolate; Her Priests sigh, her Virgins are afflicted, and she is in bitterness. Her Adversaries are chief, and her Enemies prosper; For the Lord hath afflicted her, for the multitude of her Transgressions her Children are gone into Captivity before the Enemy.*

As to our own Case, the Ordinary Providence of God never blest any Nation of the World with so perfect a

Constitution, as That of these Kingdoms: In which the *Authority* of the *Prince*, the *Liberty* of the *Subject*, and the *Happiness* of *Both* are equally provided for. The Schemes of *Lycurgus*, *Solon*, *Plato*, or *Machiavel*, were not so exquisite in Speculation, as ours is in Fact; and what they could not so much as contrive, we actually enjoy. A Constitution it is, made up like the Universe, of *Four Elements*; and tho' the *Sovereign* and the *three Estates* seem to be, in their Nature, like them, jarring and disagreeing Principles, yet like them too, they are so mutually *temper'd*, and *blended*, that instead of destroying, they strengthen and support the Whole. And as This Scheme resembles That of the World in its *Composition*, so it may do in its *Duration*; if so great a Blessing be not prevented by our own Folly and Wick-
edness.

Nor do we less excel all other Nations in the Model of our Church, than in that of our *Civil State*. For its pure uncorrupted Doctrines and Discipline; for its proper, decent, and Edifying Ceremonies; for its excellent Liturgy, Canons, and Articles: In short, for its being every way truly Primitive, truly Apostolical, and truly Christian. We have sufficiently prov'd it to be, and it is by all unprejudic'd Persons acknowledg'd to be, the most perfect, the most unexceptionable, the most glorious Church this Day in the Christian World. Other Churches have indeed quitted the Errors of the *Romish Religion*; but then they have quitted *something* more than its Errors: They have lost the Episcopacy instituted by the Apostles, as well as the Corruptions introduc'd by the Papists. Like those, who recover indeed out of one dangerous Distemper, but not with-

out throwing themselves into *another* ; or not without losing a Limb, or an Eye, in the struggle between the Disease, and the Constitution. Whereas our excellent Church recover'd clearly and entirely from the Disease of Popery ; throughly purg'd away all its ill Humors, and without being *maim'd*, or *weaken'd* in any Part whatsoever, was perfectly restor'd to primitive Strength, and Beauty.

Upon the whole therefore, We are the happiest People in the World, both in our Civil and Ecclesiastical Establishment, if we can but prevail upon our selves to be sensible that we are so ; and those Words of *Moses* to the Children of *Israel*, are now most properly true of us ; *What Nation is there so great, that hath Statutes and Judgments so righteous ?* And I pray God we may for the future *keep and do them* ; this being our *Wisdom and our Understanding*, in the sight of the Nations, which shall hear these Statutes ; and will then say, *surely this great Nation is a wise and understanding People.*

Thus therefore our Case resembles that of the *Jews*, in our having an excellent Constitution establish'd among us. And so it did likewise upon the Account of the Miseries we endur'd, after it was subverted and destroy'd. How truly might those Words of the Prophet, in this Chapter, be then apply'd to these unhappy Nations ! *Your Country is desolate ; your Cities are burnt with Fire : And the Daughter of Zion* (which being translated to our Circumstances, as well as into our Language, is to be render'd the *Church of England*) *is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a besieg'd City.*